

Welcome friends to another broadcast of “Morsels for Zion’s Poor”

Sixteen times in the New Testament, eight of which are found in the book of the Revelation, the LORD says *“let him who hath an ear (or ears) to hear, let him hear”*. Clearly the implication is that this message will not be “heard” by some, (even though their eardrums work fine) but rather by those who have the ability given to them to hear the particular message that is delivered. The LORD told Ezekiel, *“Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.”* In doing so HE says that those people among whom Ezekiel dwelt were not physically impaired from hearing but they could not hear because their hearts were rebellious. This is the same thing which the LORD told the Pharisees, *“And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.”* HE went on to explain why they would not and could not hear HIM. *“I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.”* *“Why do ye not understand my speech? even because ye cannot hear my word.”*

How is it then that some “hear” while others do not? Moses clearly testifies of this reason in describing the wanderings of Israel in the wilderness. *“Yet the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.”* The LORD JESUS spoke of this same thing when asked by HIS disciples why HE spoke in parables, *“Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. --Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”*

It is obvious in reading Jeremiah’s prophetic warnings to the nation of Israel that they did not (for the most part) “hear” what he said to them. In fact the religious leaders mocked and ridiculed him, rejecting his warning. This is very much akin to the mainstream religionists of our day who ridicule the preaching of grace alone, preferring to declare a mixture of mans works and free will with the husks of grace and thereby declaring a message which is no grace at all. Jeremiah faithfully delivered the message that Jerusalem was going to be destroyed regardless of what the inhabitants of it did. There was no escaping this certain destruction. This did not prevent the “positive thinkers” from prophesying lies and assuring the people that it was not really as bad as Jeremiah declared and that this “judgment” that was coming was not nearly as dire as Jeremiah predicted.

Man in his natural state is sure to perish. *“It is appointed unto men once to die, but after this the judgment.”* *“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”* *“For the wages of sin is death.”* *“As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.* These words “ring in the ears” of those who can hear. They strike fear into the hearts of those whom the LORD gives ears to hear and eyes to see. They are made to see the hopelessness of their own situation and cry out to the LORD They are brought to the brink of despair and can clearly testify of the justice of GOD in casting them into the pit of everlasting destruction. The gospel is sent particularly for such men as these. The LORD plainly declared, *“For the Son of man is come to seek and to save that which was lost.”* *“I came not to call the righteous, but sinners to repentance.”* The gospel is not an offer nor an appeal but rather a declaration of mercy and a command to those who can hear it, *“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”* *“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”*

- 1 Ho, ye despairing sinners, hear, Ye thirsty, sin-sick souls, draw near;
Here’s water, whose all-powerful stream Shall quench your thirst and wash you clean,
Its healing power has always wrought Beyond the reach of human thought.
- 2 Bethesda’s pool is not like this, Nor heals nor cures such leprosies;
Nor Siloam’s streams, nor Jordan’s flood, Could to my heart seem half so good;
'Tis Jesus’ blood, that crimson sea, That washes guilt and filth away.
- 3 To this dear Fountain I’d repair, With all the wounds and pains I bear;
I’d keep my station near its side, And wash, and drink, and there abide;
Nor from the sacred streams remove, Till taken to their source above.

“Thy free grace alone,” #11 If you would like a free transcript of this broadcast email

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